



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

REPORTS.

PHILOLOGUS, LII.

I, pp. 1-12. A. Dieterich: Die Göttin Mithra. The cult of this chthonic goddess (Herond. I 51) spread from Phrygia by way of the islands to Athens, where it was included in the Orphic and Eleusinian mysteries; thence to Alexandria, and Rome, where it was associated with the cult of Bona Dea.

II, pp. 13-37. C. v. Jan: Die Harmonie der Sphären. The coincidence that there were seven great heavenly bodies and seven degrees of the scale led to the Pythagorean doctrine of the music of the spheres. (1) Saturn being highest in space, was supposed to make the lowest tone, as on the lyre the most elevated string made the lowest tone: the moon being lowest, made the highest tone. (2) The Alexandrian theory used by Aratus reversed this: the higher the body, the faster the motion, and so the higher the tone. (3) There was in the period after Christ, another system of fixed tones, probably to be referred to Ptolemaeus.

III, pp. 38-48. L. Bornemann: Pindar's elfte pythische Ode ein Sieger- und Todtenlied; cf. id., Philol. XLV 596 ff., on the seventh Nemean. In Pyth. XI the victor's father is dead; in Nem. VII it is the victor.

P. 48. C. Haebler: Xen. Hiero VIII 5—an ἀπὸ κοινοῦ construction.

IV, pp. 49-57. J. Pantazidis: Verbesserungsversuche zu Euripides' Iphigenia in Aulis.

V, pp. 58-117. C. v. Holzinger: Aristoteles' und Herakleides' lakonische und kretische Politien. As H. derived his Ἀθηναίων πολιτεία from A. (Philol. L 436 ff.), so also his Lakonian, Kretan and probably all his 43 constitutions are to be taken as direct excerpts from A.

P. 117. M. Petschenig emends Ammianus. See also pp. 218, 317, 421, 495.

VI, pp. 118-31. W. Schmid: Noch einmal Kratippos. Notwithstanding the recent defence (Philol. L 32 ff.) of Stahl's view (De Cratippo historico), Kratippos is to be taken as a contemporary of Thukydides.

P. 131. J. Müller: Aristoteles über die Demokratie. Pol. III 10, 1286a, 24 ff. does not contradict Athen. Pol., ch. 41. 2: the

latter, therefore, need not be considered to militate against the genuineness of the writing.

VII, pp. 132-7. J. Sommerbrodt: Ueber den Lucian-Codex der Marcusbibliothek 436 ψ. The codex practically agrees with Cod. Vind. 123 B, and so belongs to the class of better MSS.

VIII, pp. 138-59, 332-47. H. Düntzer: Catull und Horaz. A literary comparison. Horace reached the highest development of his poetic gift, whereas Catullus manifests some crudities of passionate youth. Catullus may arouse us more, but it was the maturer odes of Horace which reached the highest point of Roman lyric, as in satire and epistle he is unsurpassed.

P. 159. H. Deiter: Zu Cicero's *Academica prior.* II.

IX, pp. 160-200. O. Crusius: Zu neuentdeckten antiken Musikresten. I. Additional remarks on the Seikilos inscription with accompanying facsimile, showing the notes above the text. II. Fragment of a score of Euripides' *Orestes* (vs. 330 fig.) with modern vocal and instrumental notation. The chief value of these fragments is in the general conclusions to be drawn touching the value of the tradition about ancient music.

Miscellen, pp. 201-8.—I, pp. 201-2. O. Crusius: Victorinus und Lampridius von Antiochien. According to Phot. bibl. cod. 101, p. 86 Bk., V. (flor. 460 A. D.) is son of L. (flor. 430 A. D.).

2, pp. 202-4. O. Crusius: Das Epigram des Aesop (P. L. Gr. II, p. 64 Bgk.). The verses are from the life of Aesop, which can be traced to pre-Attic times.

3, pp. 204-5. R. Herzog: *Δέννος* (zu Archil., fr. 65); cf. Herond. VII 103.

4, pp. 205-6. J. Lunak: Zu Dictys, IV 2.

5, pp. 206-8. K. Tümpel: *Die Kentaurin.* Aeolis-Thesalia is the common home of the Kentaur-mythus so closely connected with the Aeolian religion.

X, pp. 209-18. F. Hauser: *Hyakinthos.* Apollo's love for H. can be traced in monuments to the fifth century B. C.

XI, pp. 219-47. P. Viereck: Die ägyptische Steuereinschätzungs-Commission in römischer Zeit. Based on papyri in the Berlin Museum, "Gr. Urkunden, Band I." The commission consisted of the *στρατηγός* and *βασιλικὸς γραμματεὺς*; in addition, in the city the *γραμματεὺς μητροπόλεως* and in the country the *κομογραμματεὺς*. Tax declarations, *ἀπογραφαί*, were made before this committee.

P. 247. O. Crusius: *Nachträgliches zum Wiener Euripides-papyrus.* Results of a re-examination of the fragments.

XII, pp. 248-94. Th. Zielinski: *Verrina.* Discussion of various chronological, antiquarian and legal points. (1) The chronology of the processes. (2) The inheritance of Minucius.

(3) On the origin of the quaestio-courts. Verr. II 15 *iudicio sociali* = after the pattern of the procedure in the case of foreigners, confirming Momms., Röm. Gesch. II¹ 108. (4) The edicta repentina (Verr. III 36-8) belong to 73 B. C. (5) The letter of L. Metellus to the province could hardly have been written before Sept. 71, nor much later. (6) Attempts to make uniform the quaestorian map of Sicily. (7) Crimen navale (Verr. V 110). (8) On the list of Sicilian quaestors: B. C. 73, M. Postumius (case of Heraclius); 72, P. Caeretus (imprisonment of the pirates); 71, P. Vettius (Crimen navale). (9) The suit of C. Servilius to be judged like that of P. Quinctius.

P. 294. H. Deiter emends Cic. ad Attic. I 16. 13.

XIII, pp. 295-317. S. Bruck: Ueber die Organization der Athenischen Heliastengerichte im 4. Jahrh. v. Chr. I. Introduction to the Heliastic court. A little bronze or beechen tablet served for certificate; a citizen after his thirtieth year was eligible for life; attendance, optional. II (pp. 395-421). According to Arist., Athen. Pol., c. 63. 4, the judges of each phyle were divided into ten sections lettered from A to K.

XIV, pp. 318-24. A. Rzach: Zu den Sibyllinischen Orakeln, contains 8 conjectures.

P. 324. J. Lunak emends Porphyry. on Hor. ad Pis. 19, *votum* for *scutum*.

XV, pp. 325-31. G. M. Sakorraphos: Scholia graeca inedita in Euripidis Hecubam, from two MSS of the Library at Athens.

XVI, pp. 332-47 continues VIII, pp. 138-59.

P. 347. J. Lunak emends Cic., Cato Maior 15. 51, *impendium* for *imperium*.

XVII, pp. 348-65. M. Petschenig: Bemerkungen zum Texte der scriptores historiae Augustae, contains emendations and remarks on certain transmitted readings, spellings and idioms.

XVIII, pp. 366-79. W. Schmid: Zur Geschichte des griechischen Alphabets. I. ϕ x ψ in the eastern and western groups. II. Theories of ancients regarding the *litterae priscae* of the Gr. alphabet.

P. 379. O. Crusius shows that Pronektos was erroneously said to have been a Phoenician colony, Steph. Byz., p. 536 M.

Miscellen, pp. 380-84.—6, pp. 380-81. G. Schepss gives emendations to Boethius de Consolatione.

7, pp. 382-4. H. Lewy: Philologische Streifzüge in den Tal-mud. (1) Schol. Aristoph. Plut. 1054 *καὶρός τις* refers to the Jewish Feast of Tabernacles. (2) Egyptian beer, *zythus*, was not brewed with salt, but with *ἄλμος*, a species of salt-wort. (3) Oinomaos of Gadara lived ca. 130 A. D.

XIX, pp. 385-94. L. Voltz: Die *εἶδη* des daktylischen Hexameters, a contribution to the history of Gr. metric. The four original purely euphonic *εἶδη* are *τραχύς*, *μαλακοειδής*, *κακόφωνος* and *λογοειδής*.

XX, pp. 394-421, a continuation of XIII, pp. 295-317.

XXI, pp. 422-30. J. Ilberg: Zur Ueberlieferungsgeschichte des Hippokrates.

XXII, pp. 431-4. G. Helmreich: Galeni *περὶ τῶν ἐαυτῷ δοκούντων* fragmenta inedita, text of Parisinus 2332.

XXIII, pp. 435-41. G. M. Sakorraphos: Observationes criticae ad Aeschini orationes.

P. 441. C. E. Gleye has three critical remarks on the *Historia Augusta*.

XXIV, pp. 442-83. O. Seeck: Studien zu Synesios. I. The historic meaning of the Osiris-myth. Aurelianus, cos. 400 = Osiris; Caesarius, cos. 397 = Typhus. II. Chronology of the letters.

XXV, pp. 484-8. R. Ellis: Coniectanea in poetas latinas. (1) In Epicedion Drusi. (2) Ad Gratii Cynegetica.

P. 488. O. Crusius interprets Petron. 56.

XXVI, pp. 489-95. E. Ströbel: Die Handschriften zu Ciceros Rede pro Flacco. Includes a new collation of Vaticanus 25.

XXVII, pp. 496-505. M. Kiderlin: Zum zweiten Buche von Quintilian's Institutio Oratoria, has eleven conjectures.

XXVIII, pp. 506-13. J. W. Beck: Die Quellen in den grammatischen Büchern des Plinius Secundus.

P. 513. R. Hartstein believes the spirit of Antinoos' reply, Odyss. XXI 288, is inconsistent with the taunts of the suitors in books XVII, XVIII and XX.

XXIX, pp. 514-22. O. Crusius: Antiquarische Randbemerkungen. (1) On some ancient missiles (bronze discus, etc.). (2) Furnishing of ancient shops (cf. Herond. VII). The sales-room had shelves (*πυργίδες*); the work-room was in the rear.

XXX, pp. 523-33. K. Tümpel: Ἀλκίονος ἀπόλογος (Od. XI). History of the title from Plato, Aristotle, Plutarch down. Additional remarks by O. Crusius, pp. 533-5.

XXXI, pp. 536-52. M. Manitius: Beiträge zur Geschichte römischer Dichter in Mittelalter (cf. Philol. LI, p. 704). This article deals with Lucretius, Statius, Aemilius Macer, and Terentius.

Miscellen.—8, pp. 553-6. L. Mendelssohn: Zum griechischen Lexikon, discusses *ἐμπρόκιος* and *ἐπιστήμη*.

9, pp. 557-8. L. Erhard: Der Auszug der Cimbern bei Strabo, II, p. 102, suggests *ἀλεθρίαν* for *οὐκ ἀθρόαν*.

10, p. 559. L. Traube defends MSS *exitare* in Catullus, XVII 23 ff.

11, p. 560. G. Helmreich emends Aurel. Victor., c. 76.

12, pp. 560-63. G. Schepss gives readings for Boethius' *Opuscula Porphyriana*.

13, pp. 563-4. M. Krascheninnikoff suggests *ab re natum* for *arrenatum*, C. I. L. III, p. 950.

14, pp. 564-7. U. Wilken comments on the *κατ' οἰκίαν ἀπογραφαί* (census-returns) in the tax-registers of Arsinoe, distinguishing them from the entries concerning ownership.

15, pp. 567-72. H. Lewy: *Philologische Streifzüge in den Talmud*. (4) The proverb "*princeps legibus solutus est*" is older than Dio Cassius (LIII 18): it occurs in the Jerusalem Talmud, Rasch haschana I 3, of the first century A. D. (5) *Mischna Sanhedrin* 60 b. shows that the ancient custom of casting up heaps of stones in honor of Hermes *ἐνόδιος* was in Babylonia transferred to Mercurius. (6) *Mischna Abhoda zara* III 4 shows that the statues of the gods in the baths were for ornament merely. (7) *Ἀδριανὰ κεράμια* refers to pottery from the Adriatic Sea, not to the emperor.

16, pp. 573-6. J. Miller considers the actual basis of the *Harmodios* and *Aristogeiton* legends to be that through some misunderstanding the deed which occurred at the Panathenaic festival only partially attained the desired end. *Hipparchus* was killed, *Harmodios* slain by the body-guard, and *Aristogeiton* tortured to death on the rack.

17, p. 576. W. Drexler holds that *Sarapis* himself is addressed as *Νεῖλαγωγός* in *Insc. Gr. Sic. et It.* 1028.

XXXII, pp. 577-83. Leo Bloch: *Zur Geschichte des Meterkultes*, continues Dieterich's article, *Philol.* LII, p. 1 ff., and discusses the introduction of the *Magna Mater* worship into Rome.

P. 583. W. Drexler has a supplementary note to *Philol.* LII, p. 3, on *Mismos* and *Mida*.

XXXIII, pp. 584-92. Fr. Hanssen on II. IX 13-28 declares the verses to be a bit of pre-Homeric poetry, once a part of a lay on the subject of the *Μῆνις*—verses which were so well known that they were introduced into both B and I. The argument is based largely on metrical grounds that the verses strikingly resemble the hexameters *κατ' ἐνόπλιον* of the form *dds dds* discussed in *Philol.* LI, pp. 231-46.

XXXIV, pp. 593-9. R. Peppmüller: *Zwei Hesioda*, retains *μύθους* in *Op. et D.*, vs. 263, and suggests other restorations than Nicole's for the lacunae in the *Naville papyrus*, vs. 169 ff.

XXXV, pp. 600-15. Fr. Reuss: Zu Lysias, gives some of the more important results of the collation of Cod. Pal. X 88 by the late C. A. Pertz.

P. 615. C. Haeberlin: Zu Aischylos, Pers. 836-7, reads for ἀλγῇ either πάλαι or ᾗδη.

XXXVI, pp. 616-51. C. Lange: Thukydides und die Partheien. The aim of the article is to strengthen our faith in the greatness of Thuk. He was in his social views a thorough-going aristocrat; in his politics, he regarded a constitution consisting of a wise mixture of democratic and aristocratic elements as best suited to the needs of Athens; but his historical studies and his native insight made it clear to him that great personalities were superior to constitutions and that among statesmen Perikles was without a peer. Yet it was in foreign politics alone that Thukydides fully embraced his ideas, but he heartily recognized in other relations as well the greatness of Perikles' point of view and the purity of his motives.

XXXVII, pp. 652-63. F. Rudolph: Zu den Quellen des Aelian und Athenaios. A reply to Cohn's criticism (Philol. Anz. XVI, 1886, pp. 96-103) of the writer's dissertation (Leipz. Studien, VII, 1884, pp. 1-137). The writer is still of his former opinion that Athenaios copied Favorinus chapter by chapter, whereas Diogenes used him for compilation, checking by Favorinus, the latter being Athenaios' prime authority.

P. 663. R. Hartstein. The oath by "board and hearth" in Odyssey, XIV 158 ff., XVII 156 ff., XIX 303 ff. was made in the presence of the objects mentioned; not so in XX 230 ff.

XXXVIII, pp. 664-702. W. Soltau: Die annalistischen Quellen in Livius' IV. und V. Dekade, contains very interesting tables.

XXXIX, pp. 703-14. O. Crusius: 'Kyrene' unter Dämonen. The figure of a female bearing a stalk of silphium and surrounded by three male and four female 'demons,' as seen on a dish unearthed at Naukratis, is taken to represent Kyrene, with the three personified phylae and four colony-cities at Pentapolis.

Miscellen.—18, pp. 715-19. R. Peppmüller: Zwei griechische Epigramme, emends Anth. Pal. X 123, ἀνευ θανάτου σε το ἄν εἶ θανάτῳδε, and also suggests γαῖα to fill the gap in verse 4 of the Epigramme on Homer, first published in Z. f. ägypt. Sprache u. Alt. XXVIII, 1890, p. 62.

19, pp. 719-22. E. Hiller: Zu Pindar, Ol. 1. Critical notes on vs. 12, 24, 50, 89, 105.

20, pp. 722-5. L. Cohn: Zu den Quellen des Aelians und Athenaios. Rejoinder to Rudolph, v. supra, pp. 652-63.

21, pp. 725-6. R. Ellis: Ad Lucan. IX 777-80.

22, pp. 726-8. E. Ströbel: Zu Cicero's Academica posteriora. Discussion of some readings.

23, pp. 728-30. C. Weyman: Novatian und Seneca über den Frühtrunk. Nov. cib. iud. 6 compared with Sen. Epist. 122. 6.

24, p. 730. W. Drexler: Das Bild des Pan von Panopolis, is really the Egyptian Chem, who was a divinity associated with the moon.

25, pp. 731-2. W. Drexler: Die Epiphanie des Pan. Epigr. 1014, I. Gr. Sic. et Ital., is addressed to Pan *συρικτῆς*.

26, pp. 733-5. H. Lewy: Philologische Streifzüge in den Talmud. (8) *κράτῃσις*, a festival.

27, p. 736. H. Nöldeke: *Ταῖηνός τις* (supplem. to LI, p. 739 ff.) is a name for Bedouin.

28, p. 736. O. Hirschfeld: *Arrenatum*?, supplem. to p. 563.

GEORGE DWIGHT KELLOGG.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LIII.

Pp. 1-36. Kritische und exegetische Bemerkungen zu Philo. II. P. Wendland.

Pp. 37-65. Quellenstudien zu Ciceros Büchern de natura deorum, de divinatione, de fato. R. Hoyer.

Pp. 66-97. Satura Tulliana. O. Plasberg. Textual notes on the De Re Publica, the Timaeus, and the Paradoxa.

Pp. 98-120. Der Tod des Kleitos. R. Schubert.

Pp. 121-36. Zu Ciceros Briefen an Atticus. C. F. W. Müller. Textual notes.

Pp. 137-58. Drei boiotische Eigennamen (mit einer Beigabe *Ναύκραρος ναύκληρος ναύκληρος*). F. Solmsen. I. *Φιθάδας*. II. *Φάρμχος*. *Βράμης*.

Miscellen.—Pp. 159-60. R. Kunze. De Strabonis loco. Conjectures *πολύδικον* for *πολιτικόν* in XVII, p. 797 Cas.—P. 160. K. Kalbfleisch. Zum Anonymus med. Paris. (Rh. Mus. XLIX 551 f.).—Pp. 160-65. A. Körte. T. Lucretius Carus bei Diogenes von Oinoanda? Rejects the identification of the *θανμάσιος κάρος* of the inscription with the Roman poet.—P. 165. Fr. Vollmer. Zum Homerus Latinus.—Pp. 165-6. M. Ihm. Damasus und Dracontius.—Pp. 166-7. F. Buecheler. Spartiacus.—Pp. 167-8. O. Rossbach. *ΗΔΥΣ' ΘΡΑΙΚΙΔΗΣ*. Textual note on Plin. N. H. XXXIII 156.—P. 168. A. Bauer. *Κέπουλε*.

Pp. 169-204. Die 'Hundekrankheit' (*κύων*) der Pandareos-töchter und andere mythische Krankheiten. W. H. Roscher. A refutation of the opinion of W. Kroll (vol. LII, p. 342; A. J. P. XVIII 488).

Pp. 205-8. Oskisches aus Pompeji. F. Bücheler. Discussion of an inscription published in the *Notizie degli Scavi*, Nov. 1897, p. 465.

Pp. 209-38. Studien zu Ciceros Briefen an Atticus (XI-XVI). O. E. Schmidt. Textual notes.

Pp. 239-69. Der 'alte Tempel' und das Hekatompedon auf der Akropolis zu Athen. G. Körte. It is probable that Dörpfeld's "ancient temple" was a double temple (in which Erechtheus was worshipped as well as Athena), and that it had no *δπισθόδομος*. The name *Παρθενών* may mean the chamber of the *Παρθένος*, not, as Furtwängler has suggested, the chamber of the *παρθένοι*. In an excursus, the writer quotes and discusses the "Hekatompedon" inscription.

Pp. 270-82. Textkritisches zu lateinischen Dichtern. J. Ziehen. Notes on a number of passages in the Latin Anthology.

Pp. 283-307. Bacchylides' Gedicht auf Pytheas von Aigina. F. Blass. A comparison of this poem with Pindar's ode on the same subject, the fifth Nemean. Textual notes and commentary.

Pp. 308-15. Der Thukydides-Papyrus von Oxyrhynchus. J. Steup. This fragment (IV 36, 2-41, 1), which may have been written in the first or second century A. D., furnishes very few new readings of importance. The best of them is the *σραδαία* of 38, 5.

Miscellen.—Pp. 316-18. C. Weyman. Varia.—Pp. 318-22. O. Hense. Zu Bakchylides XI.—Pp. 322-4. J. M. Stahl. Zu Bakchylides. Textual notes on V 107 ff.; XVII 90 f.; IX 30 ff.; XVIII 31 ff.—Pp. 324-7. F. Rühl. Die Abfassungszeit von Theophrasts Charakteren.—P. 327. Ed. Wölfflin. Pisanders Athla des Heracles.—P. 328. E. F. Bischoff. Epigraphisch-Kalendarisches.

Pp. 329-80. Göttliche Synonyme. H. Usener. A supplement to section XVII of the author's book on the Names of the Gods. To certain heroes mythology has assigned two fathers—the one divine, the other mortal. In such cases we may regularly assume that the name of the mortal father is an older local name of the god. Very often the form of the name is enough to suggest that it was originally applied to one of the numerous conceptions which were afterwards combined under the name of Zeus. For example, Hellen is sometimes called the son of Zeus, sometimes the son of *Deucalion*. If Heracles is sometimes called the son of *Amphitryon*, sometimes the son of Zeus, we may assume that *Amphitryon* was originally the god of the lightning, who sends forth the thunder-bolt "in both directions" (to the east and to the west) and "pierces through" with it. *Tyndareos*, the father (*ἐπικλῆσις*) of the *Dioscuri*, *Castor* and *Pollux*, was the

Spartan god of the lightning, "the shatterer"; cf. Skr. *tud*, Lat. *tundere*, etc. The father of the Theban Dioscuri, Zethos and Amphion, sometimes bears the transparent name of Epopeus. The father of Peirithoos is sometimes given as Ixion, sometimes as Zeus. But Ixion, the lord of the Sun-wheel, is Zeus, as the name of his wife, Dia, might suggest. Aiolos, too, is a synonym of Zeus; cf. *αἰόλλη*, Od. XX 27. In Pindar, Ol. IX 42, Zeus is called *Αἰολοβρόντας*. This is a "dvandva-compound," like the *κεραυνοβρόντης*, of Ar. Pax, 376, or the *βροντησικέρανος*, of Ar. Nub. 265, and means "the god of lightning and thunder." Poseidon, also, is a god of many names. He appears as Glaukos, Aigeus, Neleus, as Hippotes, Hippokoon, Hippomenes, Amphidamas, Aktor and Elatos, as Kretheus, as Aphareus, as Aloeus, as Melanthos, etc.

Pp. 380-92. Zur Datirung einiger athenischer Archonten. Joh. E. Kirchner. I. Damasias. II. Urios. III. Sosistratos. IV. Pheidostratos. V. Andreas. VI. Herodes. VII. Apolexis. Lysandros. Lysandros Sohn des Apolexis. VIII. Architimos.

Pp. 393-8. Das sogenannte Fragment Hygins. M. Manitius.

Pp. 399-431. Der Kalender im Ptolemäerreich. Max L. Strack.

Pp. 432-47. Ueber den Mynascodex der griechischen Kriegsschriftsteller in der Pariser Nationalbibliothek. H. Schöne.

Pp. 448-59. Neue platonische Forschungen. Zweites Stück. Fr. Susemihl. 5. Die Darstellung der Erkenntnisslehre des Protagoras in Platons Theaetetos.

Pp. 460-76. Das *ἐγκώμιον εἰς Πτολεμαῖον* und die Zeitgeschichte. H. v. Prott. I. Der Kult der *θεοὶ Σωτῆρες*. II. Die Familienverhältnisse. III. Die Abfassungszeit des Gedichtes.

Pp. 477-81. Noch ein Wort zur Topographie Korkyras. B. Schmidt.

Miscellen.—Pp. 482-4. A. de Mess. Coniectanea A. Meinekii inedita.—P. 485. Fr. Susemihl. Zu Aristoteles Meteorologie, I i.—Pp. 485-91. U. Köhler. Ueber eine Stelle in der Politik des Aristoteles. A comparison of V iii. 3 Schneid. with Plutarch, Praecepta reg. reip. 32, 825 B.—Pp. 491-3. U. Köhler. Ein Fragment des Demetrios von Phaleron.—Pp. 493-5. F. Malchin. Posidonia.—Pp. 495-6. M. Ihm. Zu Suetons Caesares.—P. 496. R. Fuchs. *ἀρμοὶ* und *ἀρμφ*.

Pp. 497-510. Euripides und die Mantik. L. Radermacher. Sometimes the poet's utterances represent the popular sentiment of his day, sometimes his own political views.

Pp. 511-25. Zum ersten Buch des Velleius Paterculus. F. Schöll. Textual notes.

Pp. 526-40. Neue platonische Forschungen. Fr. Susemihl. Concluded from p. 459.

Pp. 540-46. Ovid. trist. IV 10, 43 s. K. P. Schulze. It is probable that the 44th verse refers to a single poem of Aemilius Macer, a poem imitated from the Theriaca of Nikander.

Pp. 547-74. Zur Handschriftenkunde und Geschichte der Philologie. V. Eine griechische Handschrift in Russisch-Polen und das Anthologion des Orion. R. Foerster.

Pp. 575-84. Apuleiana. W. Kroll. Textual notes.

Pp. 585-95. Fälschungen in den Abschriften der Herculanensischen Rollen. W. Crönert.

Pp. 596-620. Caeles Vibenna und Mastarna. F. Münzer.

Pp. 621-5. Stilpon. O. Apelt.

Miscellen.—Pp. 626-8. Fr. Susemihl. Die Lebenszeit des Eudoxos von Knidos.—Pp. 628-9. E. Goebel. Ad Gellium (XIX 1, §§2 and 21).—Pp. 629-30. O. Rossbach. Die Olympischen Solymen.—Pp. 630-33. K. Brugmann. 'Επασσύρετος.—Pp. 633-5. E. Ziebarth. Epigraphische Miscellen.—Pp. 635-6. F. Rühl. ΕΠΙΝΙΚΟΣ ΦΙΛΟΚΤΙΣΤΗΣ.—Pp. 635-8. Fr. Vollmer. Epigraphica.—Pp. 638-9. A. v. Domaszewski. Der Staatsstreich des Septimius Severus.—Pp. 639-40. W. H. Roscher. Berichtigungen und Nachträge zu S. 169 ff.

HAVERFORD COLLEGE.

WILFRED P. MUSTARD.